

man, a stancher friend, and one with a clearer brain and a warm heart it would be hard to find.

One of the chief blessings of my life, and for which I am devoutly thankful is, that God has given me many friends faithful and true, loveable, loving and loved; among them these three are numbered. And it has been a real pleasure, a labor of love, to bear this testimony to their worth and add this tribute to their memory. It does sadden the heart to think that so many are passing away, and that we shall see their faces no more; but as Keble says:

" 'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store."

Los Angeles, Cal.

PAUL'S VIEW, REVIEW AND PREVIEW.

2 Tim. 4: 6-8.

By Rev. E. C. Murray, D. D.

When Paganini was in prison his malicious jailor cut one by one the strings of his beloved violin, till only the G string was left. Still he continued to draw forth ravishing melodies; and in after years Paganini's performances on the G string became famous throughout Europe. So the Christian may be deprived of one resource and comfort after another, and still sweet music is evoked from a grateful heart and a useful life. "In a great trial of affliction, the abundance of his joy and his deep poverty abound unto the riches" of His praise. How the devotional life of the Church has been enriched by those "songs in the night!"

Paul in the Philippian dungeon, cramped and stiff from confinement in the stocks, the half-dried blood caking on his lacerated back, "at midnight kept praying and singing praise unto God." And now in the Mamertine dungeon at Rome, aged, broken in health, in chains and condemned to death, he gives another joyous testimony. He is charging Timothy: "watch thou in all things, endure afflictions, make full proof of thy ministry"; and he adds the stimulus of his own experience—"watch thou for I"—the pronouns are emphatic. We have here an aspect of death, a retrospect of life, and a prospect of heaven.

I. His View of Death. "I am already being poured out." In sacrifices a drink-offering of wine was poured on and about the altar. Paul had "presented himself a living sacrifice, holy and acceptable unto God"; and now was offering his very life as a libation on the altar of his Master's service. As he said to the Philippians: "If I be poured out upon the sacrifice and service of your faith, I joy, and rejoice with you all."

"The time of my departure (loosing) is at hand." The idea is that of the release of a prisoner or the unmooring of a ship. Caesar's captive is soon to be set free by order of the King of kings. The good old ship, after buffeting the storms and carrying many a precious cargo, is now casting off moorings and loosing sails for the last homeward voyage. The worn and weary saint is cutting loose from toil and conflict and sorrow.

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark.
And may there be no sadness of farewell
When I embark.

For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Our view of approaching death is determined by the manner of our past life. Those who can say, "For me to live is Christ," can also say, "To die is gain."

II. His Review of Life. "I have strenuously competed in the glorious contest." He recalls the scenes in the splendid amphitheater at Tarsus—the herald summoning the contestants, the athletes stripped and oiled, the elliptical race course, the shining goal, the empire holding out the chaplet of victory, and the shouting "cloud of witnesses." And he exclaims, "I too have contested." He uses the word from which we get our "agony," to denote an intense effort. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling" (Phil. 3:13, 14). There you see him—neck outstretched, eye fixed, muscles strained, veins swelling, chest heaving, beady drops on his brow. It was a "glorious contest", because of its aims, the strenuous struggle, and the reward. And now the veteran victor recounts his successes with holy triumph, and gratefully points to his laurels.

"I have finished my race." I have run the rounds of the stadium of life and reached the goal; have "run not uncertainly" or falteringly, reaching forward have ever pressed toward the goal; have "run with patient endurance the race set before me; "nothing moved me, neither counted I my life dear unto myself, so that I might finish my course with joy." "Finished!" His career had not been cut short, nor had he stopped short of the ultimate achievement. And so he could reverently say: "Father, I have finished the work that thou gavest me to do: I have glorified thee in the earth. To this end was I born, and for this purpose came I into the world. It is now expedient that I go away."

"I have kept the faith"—have guarded and preserved it. He had maintained his personal belief against doubt and scepticism; had not "made shipwreck of faith." And he had "earnestly contended for the faith delivered to the saints"; had "held fast the form of sound words in faith and love" and "kept that good thing which was committed unto him"; "had not shunned to declare all the counsel of God." He had a creed, he believed it, he preached it, and he lived it. He had been "faithful unto death", and now waited for his "crown of life."

III. His Preview of Heaven. "Henceforth" as to the